Rev. Mr. Tibby

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THE

NEW JERUSALEM MAGAZINE.

No. CCCXXXVIII.

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SERMON FROM EXODUS XXIII. 29, 30.

BY REV. WOODBURY M. FERNALD.

"I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee. By little and little I will drive them out from before thee, until thou be increased, and inherit the land."

SOME general marks of the internal sense of the Scriptures have always been discoverable in the Bible; and nowhere, perhaps, more so than in the account of the people of Israel in their bondage to the Egyptians, their deliverance thence, and their journeyings to the promised land. For Egypt has always been recognized as a representative of the natural mind, untaught in spiritual things; and the bondage endured there, as a figure of the like spiritual bondage; their deliverance also, the commencement of a new life; their wanderings in the wilderness, and the encountering of so many enemies by the way, the long and toilsome work of regeneration, and the spiritual evils which oppose and fight against this work; and their final routing of those enemies, and entrance into Canaan, the triumph over every evil, and the attainment of heavenly rest and peace. These and many other things, in the history of the Israelites, have always been received in the

church as more or less of a spiritual history, representing the progress of the human mind from its Egypt to its Canaan, and its various states and difficulties by the way.

We are then somewhat familiarly introduced to the specific subject of the text. It represents the very *gradual* work of human regeneration. All the nations who inhabited the land of Canaan, previous to their expulsion by the Israelites, represent so many different kinds of evils and falsities which possess the natural mind. And the Lord declares, that He would prepare that land for his own people, by causing them to drive out all who inhabited it. Thus it is written in the chapter containing our text: "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice; provoke him not; for he will not pardon your transgressions: for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak, then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, and the Hivites, and the Jebusites; and I will cut them off. Thou shalt not bow down to their gods, nor serve them, nor do after their works; but thou shalt utterly overthrow them, and quite break down their images. And ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee. There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfil. I will send my fear before thee, and will destroy all the people to whom thou shalt come; and I will make all thine enemies turn their backs unto thee. And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite from before thee. I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee. By little and little I will drive them out from before thee, until thou be increased, and inherit the land." (Ex. xxiii. 20–30.)

Every single expression in this account is replete with a

spiritual meaning. In general, the land of Canaan signifies the church, or the man of the church; and, as before said, the different nations which inhabited it, previous to their expulsion by the Israelites, represent the various kinds of evils and falsities which infest the natural mind, where the church is to be formed. These were first to be cast out, in order that the spiritual principle, with its various goods and truths, represented by the Israelites, should come in, and take possession of the land.

But the destruction is not sudden, but gradual. "I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee. By little and little I will drive them out from before thee, until thou be increased, and inherit the land." Here it is plainly taught that regeneration is a gradual work. And the whole history of the Israelites, from their first deliverance from Egyptian bondage to their final entrance into the promised land, shows how slow and toilsome a work it is to exterminate the spiritual enemies which infest the human heart. Forty years long did they travel in the wilderness, subjected to every kind of temptation, oft being discouraged, and looking back with an anxious eye to the Egypt they had left; precisely as the natural man, after having commenced the regenerate life, by means of his trials and temptations, is oftentimes sorely perplexed, and almost induced to abandon the work. He murmurs and repines, still looking for the promised land, — the peace and repose he has set out for; but, alas! how many troubles beset his way, and difficulties of which he had no idea before he commenced his spiritual journey! The history of the Israelites is the history of the human heart. It was written for that purpose. In a still more interior sense, it represents the process of the Lord's glorification. It is his own Word; and every jot and tittle of it is, by wonderful divine means, designed to show how he first labored to exterminate all the evils of his own natural humanity, and then to effect in man a corresponding regeneration. By little and little, — oh! how he labored and fought against his enemies, — feeling the whole weight of their infernal

wickedness against his infirm humanity; sometimes, as it were, almost despairing, and crying out that God had forsaken him; but still pressing on, conquering one evil after another, till finally he glorified his whole nature, and united the human entirely with the divine. "It is finished!" He said, and gave up the ghost.

Such is the analogous process of the regeneration of man. There has been a doctrine current in the church, that regeneration is, or may be, an instantaneous work; and no doubt the causes, the sudden impressions which have been made upon the mind, have frequently, under Providence, been made the instrumentalities of a greatly and rapidly improved life. Paul's conversion, so frequently referred to, is not, however, in full point; for we find him, after that, still in a grievous warfare, the flesh lusting against the spirit, and the spirit against the flesh, and longing to be delivered from this body of death. But the truth is, conversion is by no means regeneration. A man may be more or less converted — that is, turned from a bad life to the beginning of a good one — somewhat suddenly. *Repentance* may come suddenly. Many things may so be brought to bear upon the mind, — many occurrences of a timely and well-ordered Providence, — with the express purpose of turning the man from the error of his ways; and he may so be arrested in his sinful career as to stop short at once, and resolve to be henceforth free. It may be a *successful* resolution; but surely it cannot bring *entire*, as well as immediate, freedom. It may be the *beginning* of a glorious and heavenly career; and in so much the man may be said to be converted; but neither repentance nor conversion, to any depth or thoroughness, can be said to take place by any such process. And, when these striking cases of sudden change and improvement do apparently occur, it is *but* an appearance to our partial view of it. The truth is, there has almost always been a long train of previous preparation. The providence of God may have been dealing with him, in ways of secrecy and mystery, for years; nor can the man himself tell how near to Satan's seat he has been living, and how many times he has been saved from downfall by the angel ministries. And when,

at last, we see the open and apparent change flowering beautifully upon his character, it is as the plant that springs from beneath the surface of the ground. God has been working there, with his heat and moisture, for a long time previous; and it is the *appearance* only that is sudden to us, while the gradual work has been concealed from our eyes.

So it is with all the operations of the Lord in the soul. But when we come to regeneration, of which repentance and conversion are the mere beginnings, it is here that we see the truth and labor of the toilsome work. For though a man be *converted* suddenly, — which he cannot, only in the beginnings, — yet he never can be regenerated suddenly. The people of Israel did not flee, on wings of haste and joy, to Canaan: they did not even conquer one enemy without a struggle. "By little and little," saith the Lord, "I will drive them out from before thee; not in one year, lest the land become desolate."

We need to look a little into the structure of the human mind to comprehend the reason of this. And if there be any one thing calculated to impress a man seriously of the dangers of sin, and of the securities of virtue, it is that substantial philosophy which recognizes the form and organism of the human spirit. When a man's *body* is diseased; when, by long continuance in certain morbid and unhealthy states, he has contracted a disease which renders certain organs or parts of the body unfit for vital activity; when obstructions exist, and impure matter has accumulated, and even, in some cases, that part of the body *grown* into chronic deformity and misplacement, — it is frequently dangerous to remove the obstruction all at once, for fear of a greater injury to the patient's life. Nor is it any less so, but more so, insomuch as spiritual things are superior to natural, in the life of the spiritual patient. He is under treatment by the divine Physician. And when it is realized that every evil of his life has really *formed* itself in substantial accretions in the organism of the soul; that there the impure substances have been allowed to collect, and to grow, by the indulgence of many years, into a complication of spiritual disease, more rooted and more functional

than any disease of the body can possibly be; that ossifications, enlargements, contractions, local and general disorders, afflict and permeate the whole spiritual structure, and make the man, like Isaiah's description of him, from the sole of the foot even unto the head, of no soundness at all, but wounds and bruises and putrefying sores; — when all this is realized, then we may comprehend something of the need and the necessity of a different process than any metaphysical speculation has ever yet suggested. And further, the disease is strictly internal, — internal even in reference to the spirit; for it is the *life*, the very vital principle of the soul, that is affected. Its *cause* was there. Not by any external injury that has been suffered to mar and waste the spiritual body, and not even by any collocation of external circumstances which have wrought upon the man to entice him into evil; but by his own free and inner choice — by the life of his will — by the love that ruled him, and was with him in quiet, and prompted all his thoughts, and, by the most deliberate purposes, has so woven this webwork and tissue of corruption around and through his soul, that he is *fast* there; he is fixed and formed in evil; his very and supreme life has organized itself in this body of sin and death, so that he needs all the strength, so agonized and prayed for by an apostle, to be fully delivered from it. "Can the Ethiopian," says the prophet, "change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." (Jer. xiii. 23.) Yes, we see why it is, and how it is. And now, to break up such a life all at once would destroy the man. Therefore it must be done little by little. In the language of the New Church, "Man, when he is regenerating, which is effected by the implantation of spiritual truth and good, and then by the removal of what is false and evil, is not hastily regenerated, but slowly. The reason is, because all things which the man had thought, intended, and done from infancy, have added themselves to his life, and have made it, and also have formed such a connection among themselves, that one cannot be moved away unless all are moved away together with it. For an evil man is an image of hell, and a good man

is an image of heaven; and evils and falses with an evil man have also such a connection among themselves as exists among the infernal societies, of which he is a part. Hence it is evident that evils and falses with an evil man cannot be removed suddenly, but so far as goods and truths are implanted in their order and interiorly; for heaven removes hell with man. If this were to be done suddenly, the man would be defective; for all and single things, which are in connection and form, would be disturbed, and would do violence to his life. Regeneration, or the implantation of the life of heaven with man, commences from his infancy, and continues even to the last period of his life in the world, and after this is perfected to eternity." — "There are thousands and thousands of arcana, of which scarcely a single one is known to man, whereby he is led of the Lord; . . . but the Lord is acquainted with all and single things, and provides every moment. If he were to intermit his providence for the smallest instant of time, all the progressions would be disturbed; for what is prior respects what follows in continual series, and produces serieses of consequences to eternity." — *A. C.* 9334, 9336, 5122.

Thus, from the nature and structure of the human soul, we see the condition of every man upon earth. All men have fallen into evil: in their own natural life self-love reigns supremely, and is well represented by the hosts of idolaters and corrupters who dwelt in the land of Canaan. "I will cut them off," saith the Lord: but "I will not drive them out in one year; *lest the land become desolate, and the beast of the field multiply against thee.*" The truth herein contained may be more clearly seen by the following contemplation. A *hasty* rejection of evils, such as perhaps might be done by the Lord's power, without regard to the comfort or life of man, would not only, for the former reasons, break up and destroy the life, but cause that evils come rushing back again with a more grievous power. Evils and falses are only removed by their opposite goods and truths. Now, suppose that the Lord, without regard to that order and free-will of man which is necessary to be preserved, should, by means of angels, direct a sphere of his divine good and truth so powerfully to the

interiors of an evil man, as to cause him, all at once, to feel his wickedness, and yet not so powerfully as to quite destroy him. He might be made to feel the horror of an exceeding fearfulness. All the conscience he had might be so powerfully aroused as to be almost insupportable. Every remaining principle of good in him might be so stimulated, and so contrasted with the evil of his life, as to make him shudder in the most frightful apprehensions. He might feel, for the time being, like a newly awakened convert, suddenly renouncing all his sins, and vigorously determining on an opposite and a heavenly life. It is possible that he might think it all real in him; and with a most assured footstep would he commence to march through this world, as a good soldier of Christ, for victory and triumph over all his enemies. But, alas! the influx was too powerful for him. The Lord tries no man in this way. He respects to the utmost the freedom of the creature. Were it possible to suppose this that we have imagined, done with the man, and then, in the midst of his exultations, have the influx withdrawn from him, and moderated down to that even balance consistent with his own free-will, then we should see how little of the real life of heaven he would really adopt into his own proprium, and make it his own by willing it. Before, he did not fully will it: he was lifted to a state which was more than a measure for his own proper freedom, and, like many a new convert, while revelling in that light and that glory, thought he was sanctified, and that, by a copious effusion of grace, right suddenly. But, so soon as the first flush of excitement is over, then he returns, like a dog to his own vomit, and the sow that was washed, to her wallowing in the mire. It was done too suddenly, and the beasts of the field multiplied against him! By beasts of the field, and especially wild beasts, are signified those evil passions or affections, with their corresponding falsities, which infest and destroy the good and truth of the soul. Hence it is said in Isaiah, speaking of the church in man, "A highway shall be there, and a way; it shall be called the way of holiness: the unclean shall not pass over it, nor any ravenous beast shall go up thereon." (xxxv. 8, 9.) So also it is said that when Christ was in the

wilderness, he was forty days tempted of Satan, and was with the wild beasts (Mark i. 13); by which are meant the worst of the infernal crew.

Now, then, I say, to have such a sudden work as we have supposed, even though it *could* be done, would only be a detriment to the man. His evils, not being displaced by an orderly and free reception of goods and truths, which is the only thing that can displace them permanently, would return again; for the natural life of man being nothing but evil, so soon as the unnatural influx was withdrawn, every corresponding evil, with its own falsity, would enter in and dwell there, and the last state of that man might be worse than the first. Therefore saith Jehovah, "By little and little I will drive them out before thee, until thou be increased, and inherit the land;" that is, until the fruitfulness of a true culture shall abound in the spirit, and we have fully passed to the enjoyments of the heavenly Canaan. How beautiful is the Divine Word when seen in its spiritual sense! And it is written for us, so be it that we yield credence and obedience to it. We are all, more or less, in the wilderness of sin. Many of us, perhaps, have not yet commenced the journey out of Egypt. But the promised land is before us, and it is full of enemies, to be routed and exterminated before we can enter upon one of its enjoyments. The way, too, is long and tedious. But the promise of the Lord standeth sure. If we are faithful, He will enable us to do what He himself hath done for his own human nature. We shall commence the work without delay; and little by little, with eyes upon the heavenly country, we shall pass on, from conquering to conquer, till we enter into rest. And what, with such a prospect before us, are all the troubles of this life? Let them come, if they will: we need them every one. But let there be no murmuring, as the people of Israel murmured, against the ways of the Most High; for the heart knoweth not its own secret, the understanding of man doth not consider. Human nature will sigh and mourn, and the hours and days hang sometimes heavily; the tear of bitterness will fall by the way. But the Lord hath borne it all before us,—borne it for us. "Come unto me, all ye that labor and are

heavy-laden, and I will give you rest." We may see, through all the clouds, a heavenly land on high; and little by little, toiling, weeping, struggling, let us seek to gain that land, —

> "And heaven's long age of bliss will pay
> For all his children suffer here."

THE ANCIENT MYTHOLOGIES AS POINTING TO A PRIMITIVE REVELATION.

No. 2.

BY HENRY T. NILES.

No doubt much that at present is obscure and apparently absurd in the ancient mythologies would become clear and truthful, if brought to the test of the great explainer of the ancient religious mysteries, — the law of correspondence; but it is no part of my present purpose to enter a field so extensive, indeed so boundless, but simply to give those fragments where truth appears in the very letter.

I will, however, give a single illustration of the close resemblance of the language of the mythologies to the correspondential language of the Word.

Descriptions of the creation and deluge are preserved in nearly all the ancient mythologies, in language so nearly resembling that employed by Moses, that, as we are precluded by manifold considerations from supposing them derived directly from our sacred volume, the inference is almost irresistible that they are relics of the ancient Word, of which the first eleven chapters of Genesis are but a transcript.

In the Puranas (religious poems written in Sanscrit, and next in antiquity to the laws of Menu and the Vedas) we have the following account of the deluge: —

> "The Vedas had been stolen; and the whole race of men had become corrupt, except the seven Reshis, and Satyavarman, *to whom Vishnu appeared, while performing his oblations, and addressed him thus:* —

"'In seven days, all creatures who have offended me shall be destroyed by a deluge; but thou shalt be secured in a capacious vessel, miraculously formed. Take, therefore, all kinds of medical herbs, and esculent grain for food, and, together with the seven holy men, and your respective wives, and pairs of all animals, enter the ark without fear.'"

Again: —

"To Satyavarman, the sovereign of the whole earth, were born three sons, — Sherma, then Charma, and thirdly Jyapeti, by name. . . . Satyavarman . . . had drunk mead, — became senseless, and lay asleep naked. Then was he seen by Charma; and by him were his brethren called. By these two was he hidden with cloths, and called to his senses again and again. Having recovered his intellect, and perfectly knowing what had passed, he cursed Charma, saying, 'Thou shalt be the servant of servants.'" — *Translated by Sir William Jones.*

Let us now turn to the moral teachings of antiquity, and see if they do not seem like light shining in darkness. Let us see if they do not indicate a higher origin than the benighted reasons and depraved hearts whence spring the dark and monstrous systems, which, to this day, have cursed and degraded the nations of the East.

I know it may be said by those who believe that unaided reason can reach those great truths that give life and light to the soul, that these truths are not, like the errors of antiquity, the product of the benighted and depraved, but of those great, good men, who stand out as beacons, far above the mass of humanity. But passing by the stupendous absurdity these men commit, of supposing that lamp-light, however bright it may be, can tinge the morning and evening sky, and make the grass grow, and the earth yield her increase, let it be constantly borne in mind, that these very great men whom the deniers of revelation so vociferously applaud are the most profound in their reverence for antiquity, and the most constant to affirm that the truths they utter are not their own, but originally came down from God out of heaven.

In these fragments I shall be brief, being determined to husk my corn before housing it; so that, though I may have gathered but little, that little shall not be like "two grains of wheat hid in two bushels of chaff."

I shall introduce these fragments by quoting somewhat largely from the laws of Menu, both from the intrinsic value of the extracts themselves, and from the fact that these laws have been for nearly three thousand years, and still are, the authoritative code for millions upon millions of the human race.

These extracts are, to be sure, taken from a mass of puerility and absurdity; but, like a stream in the desert, they were to me all the more refreshing for that.

"Let not a man," says Menu, "be querulous, though in pain; let him not injure another, even in thought; let him not utter a word by which his fellow-creature may suffer uneasiness, since that will obstruct his own progress toward beatitude." — Chap. xi.

"Let him daily, without sloth, perform his peculiar duties which the Vedas prescribe; for he who performs that daily, as well as he is able, attains the highest path of supreme beatitude." — Chap. iv. Sect. 14.

"Iniquity committed in this world produces fruit not immediately, but, like the earth, in due season, and, advancing little by little, destroys the man who commits it." — Sect. 172.

"Let no man, having committed sin, perform a penance under the pretence of austere devotion, disguising his crime, and deceiving women and weak men." — Sect. 198.

"A wise man should constantly discharge his moral duties, though he perform not constantly the ceremonies of religion; since he falls low, if, while he performs ceremonial acts alone, he discharges not his moral duties." — Sect. 240.

"Single is each man born, single he dies, single he receives the rewards of his good and the punishment of his evil deeds. When he leaves his corse, like a log of wood or a lump of clay on the ground, his kindred retire with averted faces; but his virtue accompanies his soul." — Sect. 241.

"He who perseveres in good actions, in subduing his passions, in bestowing gifts, in gentleness of manners, who bears hardships patiently, who associates not with the malignant, who gives pain to no sentient being, obtains final bliss." — Sect. 246.

"Equal-minded toward all creatures, in whatsoever order he may be placed, let him discharge his duties, though he bear no visible mark, or mere name of his order, which is by no means an effectual discharge of his duties. As though the fruit of the cataca-tree purifies water, yet a man cannot purify water by merely pronouncing the name of that fruit." — Chap. vi. Sects. 66, 67.

"Content, *returning of good for evil*, resistance of sensual appetites, abstinence from unlawful gains, purification, caution of the organs, knowledge of the Scriptures, knowledge of the Supreme

Spirit, veracity, and freedom from wrath, form their (the Brahmins') tenfold system of duties."

"On a comparison between death and vice, the wise pronounce vice the most dreadful; since, after death, the vicious man sinks to regions lower and lower, while a man free from vice rises to heaven." — Chap. vii. Sect. 53.

"The soul is its own witness; the soul is its own refuge: offend not thy conscious soul." — Chap. viii. Sect. 84.

"He who bestows gifts on strangers, with a view to worldly fame, while he suffers his family to live in distress, though he has power to support them, touches his lips with honey, while he swallows poison. Such virtue is counterfeit." — Chap. xi. Sect. 9.

"Even what he does for his spiritual body, to the injury of those he is bound to support, shall bring himself ultimate misery, both in this world and the next." — Sect. 10.

"Action, either mental, verbal, or corporeal, bears good or evil fruit as itself is good or evil; and from the actions of men proceed their various transmigrations in the highest mean or lowest degree." — Chap. xii. Sect. 3.

"In the knowledge and adoration of our God which the Vedas teach, all the rules of good conduct before mentioned in order are fully comprised." — Sect. 87.

In the Hitopadessa, also early Sanscrit, and a production throughout of surpassing beauty and power, we have such moral precepts as these: —

"A virtuous man should desert both riches and life for the sake of others."

"Such an one is his relation, or a stranger. This is the language of a weak man; but, to a man of a noble disposition, the whole earth is related."

"Many who read the Scriptures are grossly ignorant; but he who acts well is a truly wise man."

"Strive not eagerly to attain provisions: they are provided of God. He by whom white flamens, green parrots, and richly colored peacocks, were made, will surely provide for thee."

"What signifies a knowledge of virtue to him who fails to practise it?"

"A man who denies Providence, and one who relies wholly upon it, is sure to fall."

"He is truly wise who considers all other men as himself."

"*What being exists, but God, who was never stimulated to wrath or provoked to revenge?*"

In the Ramayad, also Sanscrit, we find the following: —

"Were the firmament illuminated by sixteen moons, yet, if no sun rose, the stars would not disappear. Thus, without religion and humility, vice and error cannot be dispersed."

"How can they who love all men be torn with affliction? How can they who hate their neighbors be free from terror? How can he be happy who murmurs at Providence?"

I will also add, though hardly in place, a declaration of the perfection of the human form in three worlds: "In the three worlds, empyreal, terrestrial, and infernal, no form excels the human."

Of these works, the Laws of Menu and the Hitopadessa are translated in full by Sir William Jones, and may be found in his works, together with fragments from the last.

The dedication of his works by Kongfutsee (Confucius), the Chinese sage, is so remarkable that I will give it as an introduction to some specimens of their contents: —

"Having assembled all his followers, he led them out to one of the hills where sacrifices were wont to be made. Here he erected a table or altar, upon which he placed the books; and then, turning his face to the north, he adored high Heaven, and returned thanks upon his knees, in a humble manner, for having had life granted him to accomplish his laborious undertaking. He implored Heaven to grant that the benefit to his countrymen from so arduous a labor might not be small. He had prepared himself for this ceremony by privacy, fasting, and prayer. Chinese pictures represent the sage in the attitude of supplication, and a beam of light or a rainbow descending from the sky upon the books, while the disciples stand around in wonder." — *Chinese Repository, as quoted by Sir William in his Mid. Kingdom.*

"Always behave yourself," says Confucius, "with the same precaution and discretion as if you were watched by ten eyes, and pointed at by as many hands."

"That man," says he, "who has sinned against Heaven, should address himself to Heaven alone."

Warning his disciples, he says: —

"Do not imitate those isolated men (the Rationalists) who are wise only for themselves; for communicating the knowledge and virtue we possess cannot impoverish us."

"Without virtue, both riches and honor seem to me like an empty cloud.

"The man who possesses complete virtue wishes to fix his own

mind therein, and the minds of others: he wishes to be wise himself, and to make others wise."

"*The sage's conduct is affection and benevolence in operation.*"

"The princely man corrects himself, and blames not others. On the one hand, he murmurs not at Heaven, and, on the other, does not feel resentment toward men. Hence the superior man dwells dwells at ease, waiting entirely the will of Heaven."

Confucius, in reply to the inquiry whether any one word could express the conduct fitted to a whole life, said, "Will not the word *Shu* serve that purpose?" Which he explains thus, "Do not unto others what you would not have them do to you."

These extracts might be prolonged almost indefinitely; but I have given enough to show the general tenor of the teachings of that wonderful man, whose writings, were they not in such formidable Latin volumes, would well pay perusal.

Turn now to Zeratust (Zoroaster), the Persian sage; and though his teachings are mostly hidden in an antique symbolism, yet here and there we find a truth shining out through the covering, strangely resembling the teachings of Him who spake as never man spake.

"In affliction," says Zoroaster, "offer up thy patience; in prosperity, thy thanks."

"Day and night, think of doing good. Life is short. If, when thou oughtest to benefit thy fellow-creatures to-day, thou delayest till to-morrow, make atonement."

"The rules of action are these, — purity of thought, purity of word, and purity of action."

"Let him who is without sin convict the sinner."

"Establish him king, O Ormuzd! who soothes and nourishes the poor."

"Offer up thy grateful prayers to the Lord, the most just and pure Ormuzd, the supreme and adorable God, who thus declared to his prophet Zertust (Zoroaster), '*Hold it not meet to do unto others what thou wouldst not have done to thee; do that to the people, which, when done to thyself, proves not disagreeable to thee.*'"

These fragments are drawn partly from the Zendavesta as translated by M. Pirron (which, however, I have only partly read), and partly from other sources, particularly the "Asiatic Researches."

I might quote almost indefinitely from the classic authors, particularly Xenophon and Plato.

This, however, I refrain from doing, for a threefold reason. In the first place, they are easily accessible, and should be read, at least in a good translation, by every one who has any leisure for literary pursuits; again, to do any thing like justice, I should be compelled to quote, not only whole pages, but whole treatises; and, lastly, I understand the Rev. Dr. Pond, the redoubtable annihilator of Swedenborg, has also annihilated Plato.

I will close with one or two of the most striking versions of the golden rule.

In Stanley's "Lives of the Philosophers," it is quoted from Pittacus, one of the seven wise men of Greece. It is also attributed by Sir William Jones to Thales, another of that illustrious seven.

It has already been quoted from Confucius and Zoroaster, and several times, in substance, from the laws of Menu and the Hitopadessa.

In the Arga, a Hindoo poem written about 300 B.C., it assumes this most striking form: —

"The duty of a good man, even in the moment of dissolution, is not only to forgive, but even to desire to benefit, his destroyer; as the sandal-tree sheds perfume on the axe that fells it."

Sadi, an early Persian poet, quoting, according to Sir William Jones, from the ancient Arabic, says that —

"Returning of good for good is but a slight reciprocity; but thou shouldst confer benefits on him who has injured thee."

This is illustrated and enforced by Hafiz, a later Persian poet, with this exuberance of oriental imagery: —

"Learn from yon orient shell to love thy foe,
And store with pearls the hand that brings thee woe;
Free, like yon rock, from base, vindictive pride,
Emblaze with gems the wrist that rends thy side;
Mark where yon tree rewards the stony shower
With fruit nectarious and the balmy flower.
All nature cries aloud, Shall man do less
Than heal the smiter, and the railer bless?"

And now, in conclusion, let me again ask, Are these the native products of unaided human reason, or are they the fragments of an ancient revelation?

Are they the mere glimmerings of decay, such as often startle us from among the mouldering ruins of a fallen house; or are they the light of Heaven, stored up in the precious stories, to shine out, in the thick surrounding darkness, as remembrancers of day? Are they those deceitful lights that sometimes flit over dank and muddy places; or are they lamps let down from Heaven?

Others may think them "the product of the age," or "the inventions of the poets;" but I can but believe them "sacred relics, gentle whisperings, and the breath of better times."

Note. — For the convenience of those wishing to examine the subject for themselves, I will refer to some of the most satisfactory works consulted; and, should these not prove sufficient, they will find others presenting themselves during the progress of investigation, so numerous and learned that the most inveterate bookworm may well "cry, Hold, enough!" I have found none so well paying perusal as these: —

Works of Sir William Jones, 13 vols.; Asiatic Researches; Enfield's English Abridgment of Brucker's Hist. of Phil.; Wilkinson's Ancient Egyptians, second series; and Mallett's Northern Antiquities.

H. T. N.

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TITHING.

If we do not mistake, this practice, whenever brought into discussion as a method suitable to supply the pecuniary wants of the New Church, has awakened in different minds very opposite sentiments. In the minds of one class of receivers, there have seemed to arise thoughts and apprehensions of papal or other ecclesiastical sway, designed arbitrarily to enforce a system of taxation, which, in other quarters, may have become iniquitous, and, by association, offensive; and, at the same time, it has seemed to awaken a jealousy of the principle of *voluntary* action in matters of this nature, which is in itself truly American, and New Church, too, when under the guidance of

an enlightened love of equity, but not when made a pretext for partially doing what duty requires, or shirking it altogether. On the other hand, we meet those, who, contemplating the subject from a different point of view, entertain no thought of the adoption of tithing but by the voluntary choice of individuals, and as a convenient, salutary, and conservative rule of action, enforced upon their minds and practice by evidence, more or less clear, that it is in accordance with divine revelation, interpreted according to the laws of correspondence, and therefore in agreement with those of the Divine Providence.

The feelings and opinions of neither of these classes would we treat with disrespect; and it is not our purpose, at this time, to discuss the merits of their opposite views, though we could wish that they would try to understand each other better than they seem to, and not adhere with so much tenacity to their personal prepossessions as to prevent a candid investigation of the views of their brethren who differ from them.

Our present desire and object are simply to draw the attention of the church, if in but a small degree, to the subject of *our pecuniary duties, and almost total want of any just and equitable financial system* for her guidance and regulation.

Symptoms of some awakening to the importance of this subject have, here and there, been manifested of late, giving encouragement that the church is becoming conscious of the want of greater order and uniformity in this department.

It must be extensively known to receivers, that, at the last meeting of our General Convention, "a memorial" was presented by the delegates from the Boston Society, inviting that body to a consideration of the subject of tithing, "*as worthy of immediate and earnest attention*," and "*suggested by the present condition and wants of the church throughout the country.*" This document, which may be found on the seventy-second page of the last journal of that body, presents, in a clear and urgent manner, what is considered by many as a great principle of action, necessary to be observed, that our acknowledgment of the Lord, and of our dependence upon him for all things, may be most fully brought down into our ultimate life, and there developed systematically in the duties we owe to the church.

This "memorial," together with the general subject, having been referred to a committee hereafter to report, we would not forestall the result of their deliberations; but knowing how dull, heavy, and often useless a thing it is for committees to deliberate and report, unless those to whom they would report are in some state of awakened thought and feeling favorable to an interested and earnest consideration of the subject, for want of which too many of our reports have, in times past, proved comparatively abortive, we have been hoping to meet the subject brought forward for discussion in some of our periodicals. But failing of this, except in the report of the Abington Society to the November meeting of the Massachusetts Association, we venture to offer some suggestions, which must necessarily be desultory, and will be made without a purpose of establishing any particular method, or views which are merely personal.

It will hardly be denied, we think, that, for the prosperity, happiness, and growth of the church, her members should earnestly, and without further delay, seek to find some method, and come into the practice of some system, of pecuniary contributions, which, though it may not be the most perfect at first, may secure more reliable, prompt, and liberal provision for the pecuniary wants of the church; and which, in its collection, will bear more justly on the individual ability of her members.

No subject, we believe, so urgently demands the consideration of those who have associated with the acknowledgment of the New Dispensation, as the proper fulfilment of their pecuniary obligations in such relation.

Hitherto, the prevailing practices have been notoriously fitful and unreliable, and, what is worse, prevailingly *inequitable*, being ill proportioned to the ability of individuals. If perfect equality in this respect cannot be expected, it may be well for us to inquire whether the prevailing disregard of it does not involve us in a sinful practice of injustice.

As members of a civil society, we acknowledge the importance of acting justly in the fulfilment of our obligations on that plane of life; cheerfully submitting to be assessed for the sup-

port of its institutions, according to our pecuniary ability, that is, our incomes.

By voluntarily coming into the relation of New-Church association, we inevitably assume personal pecuniary obligations, which are not to be cancelled on the principle of generosity, but that of stern justice; and he who fails to fulfil them grievously cheats himself of a privilege; while he who officiously assumes the duty of a brother or sister, preventing *their* having the opportunity of its performance, does such a one a serious personal injury.

And why can we not, in our associated capacity of societies, take a hint from the practice of our civil relations, in which each contributes according to his personal ability? — a hint, which, if practised upon, might at least prove initiatory to the attainment of a more full and perfect order, and which would be more just and effective than the loose practice, though *voluntary*, which now generally prevails.

If the members of any society can agree unanimously to adopt this practice of paying for the uses of the church according to the annual income of each individual, let the treasurer of such society be furnished by them with the nearest practical estimate of such amount; and let the society determine the sum necessary to meet the demands upon it, both domestic and more general, increasing this estimate from year to year, as the Lord may expand their hearts, and discover to them new uses to be performed. On this sum-total, let the gross amount needed be assessed, and to each individual his proportion assigned; and we venture to predict that the percentage required for the comparatively insignificant expenditures of most societies at the present time will prove to be very small.

And for the purpose of rendering, by the several societies constituting an association, the suitable pecuniary support for such association, in its appropriate sphere of action, let their respective valuations of income form a basis for the necessary assessment.

If, for supplying the means necessary to fulfil those uses in which all delight to participate, our annual tax is brought up to a tithe of our income, we are persuaded that no one will feel

poorer or less happy; but let us seek to know and be governed by such revealed and correspondential guide as must be the true representative of the laws of Heaven, and the medium by which angelic affections can best flow down, and establish the kingdom of the Lord within and around us. The disposition of the angels is, as we have reason to believe, to make an entire surrender of themselves, and all they possess, to the church or kingdom of the Lord, and thus to him. But this is not required of or even permitted to us, in ultimate form; for, here upon earth, we are required to hold and employ, as stewards, the talents given to us; and, if we are permitted to enjoy the privilege of carrying out the affections towards our neighbor which come down to us from heaven, it is by employing a portion through the instrumentality of the church, and faithfully husbanding the residue, that we may most effectually subserve the good of all. Z. H.

THE COMING OF THE SON OF GOD, OR THE COMING OF THE SON OF MAN.

A FEW weeks ago, while several persons were conversing concerning books, and some highly commendatory language relative to Parsons's Essays was used, one remarked that there was an error in the work. He made the assertion in strong language, and, when called upon to point it out, read the following passage:

"These internal senses are now revealed; for now the Son of God has, as He promised, 'come in the clouds of Heaven with power and great glory.' The divine truth, by which the heavens are created and which fills them, is HEAVEN, and its clouds are the literal and natural senses which are interposed, that the unprepared eye may not be blasted with excess of light. The Son of God now comes, *in these clouds;* for He now reveals the truths concerning Himself, His laws, and His providence, which are contained within the literal sense. He comes with the POWER of divine truth to build up a new Church, a new Earth, a new condition of Humanity. And with great GLORY; for the sum and substance of all that the spiritual senses teach, is, that every thing good and true comes from Him alone, and to Him alone they give the glory."—*Parsons's Essays*, p. 26.

He maintained that it was an error to use the expression, *Son of God,* as it is here twice used; — that, according to Swedenborg and the Evangelists, it should be *Son of Man.* Though there were present several well-known receivers of Swedenborg's teachings, including three preachers, all *seemed* to agree that this was an error, and that it would be well to have it rectified.

It is known to the reader of Swedenborg's writings, that therein is a discriminating accuracy in the use of terms. Readers of his works have been convinced thereby of his illumination above other men, and at the same time of the divinity and inspiration of the Holy Scriptures.

It is unnecessary to repeat the deserved commendation of Parsons's Essays. But let us compare the language in the passage referred to with what Swedenborg says in the doctrine concerning the Lord: "That the Lord as to the Divine Human is called the *Son of God,* and as to the Word the *Son of Man.*" And, n. 22, "He who knows what in the Lord the *Son of God* signifies, and what in him the *Son of Man* signifies, can see many secrets of the Word; for the Lord sometimes calls himself the *Son of God,* and sometimes the *Son of Man,* always according to the subject treated of. When his Divinity, his unity with the Father, his divine power, faith in him, and life from him, are treated of, He then calls himself the *Son,* and the *Son of God;* . . . but where his passion, the judgment, HIS COMING, and in general redemption, salvation, reformation, and regeneration are treated of, He then calls himself the *Son of Man.* The reason is, because he is there understood as to the Word." What follows in that work is plainly and beautifully illustrative of this important subject. Is it not important? Is not this the period of the second advent? Is that an advent in person? So some say, who take the name of Adventists. They speak of the coming of the *Son of God.* What says the Word? What says Swedenborg? See D. L. 26, especially, "That the Lord is called the *Son of Man* when his coming is treated of." Notice the texts there quoted and illustrated. Again, in T. C. R., on the coming of the Lord, he says, "That the second coming of the Lord is a

coming, not in person, but in the *Word* which is from him, and is himself."

Now, as he is called *Son of Man* as to the Word, and is called *Son of God* as to his Divine Human, the latter expression conveys the idea of a coming in person; while the former, which is the scriptural expression, teaches us that his coming is, indeed, as one expresses it, no less than the opening of the heavens; for the *Son of Man* in the clouds of heaven is seen. "The clouds of heaven signify the Word in its natural sense; glory, the Word in its spiritual sense; and power, the effectual operation of the Lord by the Word." T. C. R. 776. Much more might be added. Probably this is enough. NELSON.

[We agree with our correspondent in the general views expressed above, which are more clearly set forth in A. C. 2813; but his remarks require, perhaps, some qualification. It is true that Swedenborg says, in the Doctrine concerning the Lord, and elsewhere, that the Lord is called the Son of God as to His Divine Humanity, and the Son of Man as to the Word. But though we know of no place where he says that He is called the Son of God as to the Word, yet he sometimes says He is called the Son of Man as to His Divine Humanity. (See Apoc. Expl. 62, 63, 64.) The passage in the Essays will be corrected in future editions. A second series of these Essays, containing about twice the quantity of matter in the first, is now in the printers' hands. — EDS.]

DISSERTATION ON THE ADVANTAGES OF REVELATION.

[The following article first appeared in the "Halcyon Luminary," a New-Church periodical formerly published in New York, in the year 1812, and is now reprinted at the request of our correspondent N. F. C., for the same reasons assigned in the last number for reprinting the article on the Four Gospels. The reader will observe, as we doubt not our correspondent has observed, that it is not always accurate. Thus, Rachel represents the affection of internal truth, and Leah the affection of external truth; not the one the affection of good, and the other that of truth, as here stated.—EDS.]

HAVING given a short sketch of some important considerations in regard to revelation, which appeared to have been unattended to in time past, it is now intended to cast a glance into futurity, taking for our guide the WORD of Divine Truth itself, and, as in what has been already said, use only was intended,

so in the following remarks we have in view the edification of our fellow-men, by setting in a light entirely new a portion of the sacred history, inferior in interest to no other in the earlier ages of the Christian church, and, if possible, still more important at the present era, — we mean the history of Joseph.

Whoever has examined the geography of what has been called the Holy Land, will have perceived that it was divided, under the Jewish dominion, into three grand districts, — Galilee, Samaria, and Judea, — *representing* three successive states of the Christian church; which, in the New Church are designated as Natural, Spiritual, and Celestial; and that those districts were disposed in the order here named from *North* to *South*; Jerusalem, situated in the district of Judea, being the place for the stated solemn assemblies of all the Jews.

It is without our purposed limits to go into an explication of the *representatives* derived by the New Christian, from the Old Jewish, Church, any further than is needful to explain the additional advantages that may in time to come be expected from revelation, and of which the experience of past and present times is an earnest of the sure and certain accomplishment, so that not one jot or tittle shall pass away until all be fulfilled.

This *correspondence*, or *representation* of things of the Jewish with the Christian Church, has a commencement with the family of Jacob.

Of the family of Jacob, Joseph was the best beloved of his father. He was the child of the favorite Rachel, whose conjugal endearments he had won by two terms of arduous service; for the affection of good, corresponding with Rachel, is only acquired by double service; a service of years, or a state of probation in the *natural* man, and a state of probation in the *spiritual* man; for if he should not, after the first term, be satisfied with the weak-eyed Leah, *corresponding* to the affection of truth, or, in other words, finds that spiritual truth fulfils not the measure of his desires, he will serve another period to obtain the affection of good, *correspondent* to Rachel. Hence we have the exposition of Joseph's superior descent

and character: we have the reasons for his father's peculiar regard, and also for his brethren's jealous enmity.

Joseph *represents* the Lord, in being sold by his brethren, and in being brought into Egypt; and the temporary abode of the children of Israel there *corresponds* to the Galilean state of the Christian church, now at its close; in treating of which, to prevent confusion, we shall, in as succinct a manner as the subject will admit, descant a little on the life of Joseph, and afterwards recur to the pages of the New Testament.

It having been provided, in the divine order, that the Christian church, in an external or Galilean state, should immediately succeed to the corrupted Jewish church, the same is *represented* by the events in the family of Jacob, where, on account of *a famine*, they were obliged to take refuge in Egypt, where their reception was graciously provided for, according to the promises, by the mediation of Joseph, who had been previously established in that land.

We find from hence that the Israelites did not settle in Egypt as a matter of choice, but of necessity; the country of their forefathers was abandoned by reason of the famine which threatened their existence. The fruitful tract of Goshen was provided for them in Egypt, in which they were employed chiefly as shepherds, and apart from the Egyptians, who were cultivators; for "*all shepherds are an abomination to the Egyptians.*" So it was with the early Christians: the earth was become intolerably wicked; and even the chosen people, the Jews, did in that day regard their law as a matter of mere form, which had lost all moral efficacy; in consequence of which, as many as would understand received the doctrines of our Lord with great joy and gladness, although the belief was not universal; for he that hath drank of the old wine doth not *straightway* desire the new, for he saith the old is better. Nor do we read of any of the children of Esau coming down to Egypt: they were not called.

We find that the civil power (Pharaoh) was consenting and aiding in the establishment of the Israelites in Egypt, as we have seen how the establishment of Christianity has been favored by the kings and princes of the European world,—that

favored part of the globe, which combined more advantages than any other, and may be truly called the Goshen of the earth. Costly and permanent establishments were everywhere granted to the church; and as the seed of Israel did multiply in Egypt, so did the seed of the church in the Western empire.

As there came in a Pharaoh who knew not Joseph, and laid the children of Israel under bond-service; so there hath been, in these last days, rulers and philosophers who know not the gospel, and deny its authority. Nor is this denial alone confined to such persons; for, in the Christian ministry itself, they have so corrupted its doctrines, in particular by the exclusion of charity (the very essential of Joseph), that they have, in the language of the prophet, all become vile: they have all gone a-whoring after other gods. Some adore and preach politics and political gods; some preach fashions for religion, — how to cut the coat, how to wear the hair; some worship Mammon in the worship of its possessors, and in various other ways and means; and some are even scandalous enough to preach and practise fornication. They are all gone astray: like the King of Egypt, they know not Joseph; for the first-born are slain. The rudiments of celestial life are at this period taken away from the Galilean church.

There can be nothing more grievous to a spiritual man than the bondage under a natural man, who, of course, must be totally ignorant of his principles of action. And such hath been, for a considerable period, the fate of those who had the greatest love for truth: they have been in a woful bondage. Many have deserted the Galilean churches entirely, to get free from their absurdities, and settled down into mere morality; a situation in which they could not remain long in safety, though favorable to their present peace.

It hath pleased the Lord, in these latter days, to place a barrier in the way of the enemy of mankind, and to regenerate his church on earth by an additional display of his divine wisdom, by which they are introduced into the *spiritual*, or Samaritan, region of the Holy Land. That we are explicitly informed of this, through the medium of *correspondence*, in the books of the New Testament, it is presumed shall be here shown; though,

previous to this time, the same could not appear from the mere *literal* WORD.

1. Joseph was commanded to take the young child and his mother, and flee into Egypt, in order that the saying of the prophet might be fulfilled, "Out of Egypt have I called my Son."

2. The first miracle was that performed in "Cana of *Galilee*," when the water was turned into wine. It is to be noted, that Cana is situated at the *northern* extremity of Galilee.

3. In the Gospels of Matthew and Mark, at the scene of the holy supper, we are told, "After that I am risen, I will go before you into *Galilee*;" and after he had risen, "Go, tell my brethren that they go into *Galilee*; and *there* shall they see me."

4. In *Galilee* he fed the multitude with five barley loaves and two small fishes.

5. In the Acts of the Apostles, chap. i. verse 10, two men in white raiment thus address the apostles, "Ye men of *Galilee*, why stand ye gazing up into heaven?"

6. He appeared to Peter and others at the Sea of *Galilee*, where the miraculous draught of fishes was made.

Those who are most intimately acquainted with the Sacred Scriptures readily allow that there is not a jot or tittle which is not pregnant with meaning. In considering the foregoing heads, therefore, our attention may well be excited by the frequent mention (for no apparent useful purpose) of the word *Galilee*; for, where mention is made of our Lord's re-appearance in *Galilee* by himself, and also by the angel at the sepulchre, we are left totally at a loss to conjecture the cause of this choice for his appearance in that particular district, so distant from the site of the cross, the place of interment, and the abode of his disciples. There being then no *literal* application, in the way of instruction, to be made of these words, uttered at a remarkable period, we naturally look for a *spiritual* and instructive application of them. And here our curiosity is immediately relieved; for, as it was necessary that in all things the Scriptures should be fulfilled, and that not only in coherence with what had been written aforetime, but

also with what was to be written in aftertime, which were all equally present in the eternal mind, — this appearance in *Galilee* is announced as the first after his rising, as it was likewise the first scene of the public-recorded acts of his ministry.

In this re-appearance in *Galilee*, it does not appear that the person of the Lord was visibly changed. He even points to the wounds in his hands and his side for the satisfaction of the unbelieving Thomas. He says, "Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have." This, his Galilean appearance in the *external*, was a correspondence with his abode in the world in its *natural* sense. It was in this state he explained to two of them the Scriptures, beginning with Moses and the prophets; for it appears that even his disciples were not, before that time, instructed in all the mysteries of their divine Master's mission, and from which we are instructed that there was much contained in those books that was still unknown to mankind, and could then be made known to two only. And so much astonished were the favored disciples with the extent and importance of the information received, that it is declared all the world would not contain the books, if written; an expression perfectly correct, coming from John, who knew that finite space could not contain the records of Infinite Wisdom.

When Joseph was warned in a dream to flee with the young child, that it might be said, according to prophecy, "Out of Egypt have I called my Son," we may in vain search *literally* for any rational cause herein, though the fulfilment was strictly *literal*. We here observe the rigid accuracy of the double *correspondence*; for, as the natural seed of Abraham were called from Egypt by the mission of Moses, so was the natural Word called, in the person of the Child Jesus. This was the fulfilment of the Jewish Scripture. But there was yet another Scripture to be fulfilled by the same act, — the Christian Scripture, at that time veiled with the *literal* sense; for the Galilean church of Christ, subsisting by science drawn from the *literal* Word, was strictly Egyptian in its constitution and knowledge;

and, being now about to be delivered from bondage by the *second* coming of our Lord, we see fulfilled, in the scriptural sense, the prophetic fact, "Out of Egypt have I called my Son."

Neither did the young child come from Egypt at once to Jerusalem; for the Holy City was in the hands of the enemy. He turned aside into *Galilee* till those were dead who sought the young child's life. Heavenly innocence could meet with murderers only, on its arrival at the corrupted Jerusalem: it was therefore obliged to turn aside, to avoid the malice of the civil rulers. Then was heard a voice crying in the wilderness, as there is at this day, "*Repent ye; for the kingdom of heaven is at hand.*"

It has never been thought worthy of notice, that the memorable miracle in Cana of *Galilee* was performed on the verge of Palestine, and on the northern verge too, to signify the first entrance on the holy ground of Christianity, and on its coldest extremity. It was at a marriage, to signify that there was a union of goodness and truth. Water was turned into wine to signify that *natural* truth was made *spiritual* truth; and that, contrary to the order of men in such things, the best was kept till the last. Such things were done, and are now doing, in this depraved state of the church,—in the ultimates of Galilee.

When the apostles, deprived of their Master, were gazing up into heaven, two men in white raiment (as much as to say, two angels of truth) address them thus: "Men of Galilee!" And why did they thus address them? What is the meaning of this again-recurring word?

The apostles, whose minds, it appears, were not at all divested of ideas of time and space, were looking up to what was considered the abode of their Master. They were not yet aware that their knowledge and doctrine were to be drawn from the *natural* sense of the WORD; for, as they were told, they were merely "*men of Galilee:*" so far, and no farther, did *their* commission extend. Human nature required to go through a long probation before it could bear a view of heavenly things; after which the apostles were earnestly directing their attention, when warned by the angels.

Hear the distinction drawn by Moses between the Galilean church, deriving its doctrine from the *natural* sense of the WORD, and the succeeding one, deriving its doctrine from the *spiritual* sense: "For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs;

"But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven, —

"A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year." — Deut. xi. 10–12.

To those who have been graciously favored with a view of the infinite things of the *internal* sense of the Sacred Scriptures, it doth indeed appear nothing less than a miracle that the comparatively small measure of *spiritual* food contained in the *literal* sense, — the five barley-loaves and two small fishes, — should have sufficed the multitude; and how this divine blessing, upon means so inadequate, should nevertheless be found competent to so great a purpose. "O ye of little faith! wherefore did ye doubt?"

The Apostle Peter, who especially represents truth, had perception, by means of John, or good of truth, from the vast multitude of fishes that were taken in the net in the *Sea of Galilee*, that the power of their divine Master was present. "*Without me, ye can do nothing.*" They had toiled all night, and without success; but lo! at his coming, on the morning, the net was filled full of great fishes. So, at this dawning of day, those who are in the divine principles of goodness and truth recognize the power of God in the immense spread of the gospel dispensation, which they ascribe to his power and presence only; being abundant confirmation, so far, of the fulfilment of the promises, and thereby preparing a highway for the Lord, at his *second coming*, in the holy, heavenly doctrines of the New Church, drawn from the *internal* sense of the WORD.

T.

"A NEW-CHURCH CATECHISM FOR CHILDREN."

This is the title of a little book just issued by Mr. Clapp. The subject of a catechism has several times been brought before the Convention. In 1854, the Committee on Moral and Religious Instruction reported that there was a "prospect that they would be able to have a catechism in preparation very soon;" and they were instructed to print it, provided they were unanimous in its approval. The manuscript was prepared, submitted to the committee, — which consists of seven persons, — has passed the ordeal required, and is now presented to the public. Its author is Mr. Benjamin Worcester. In its language, its subjects, and their treatment, it is more simple, and it is also shorter, than any catechism we have seen in the New Church: it is therefore adapted to the use of younger children. In this adaptation we think it is uncommonly successful. Not only are the ideas and the language within the comprehension of very small children, but both the thoughts, and the expression of them, are calculated to enchain their interest, and win their hearts. We quote the first chapter as a specimen: —

CHAP. I. — BEING A GENERAL SUMMARY OF THE WHOLE.

Question. Who is our Maker, and the Giver of all our life?

Answer. Our Father in heaven, who is the Lord Jehovah, the only God of heaven and earth.

Ques. Does he make all things?

Ans. He made all things; and without him was not any thing made that was made.

Ques. How should we feel towards him?

Ans. We should love him with all the heart, with all the soul, with all the mind, and with all the strength.

Ques. For what end does he create us?

Ans. That we may become his children; loving him, and loving to do good as he loves to do good; and so be useful and happy for ever.

Ques. Shall we live for ever in this world?

Ans. We shall not: we shall some day leave this world; and then, if we are good, we shall become angels, and live for ever in heaven.

Ques. Where is heaven?

Ans. It is where the angels all live in love and happiness, near to their heavenly Father.

Ques. And what will become of us if we are not good?

Ans. We shall become evil spirits, and live in hell.

Ques. Where is hell?

Ans. Hell is the miserable state in which all evil spirits and devils live, as far off as they can get from their heavenly Father.

Ques. How may we become good?

Ans. By reading the Bible, which is the Word of God given to men, and by doing as we there learn that the Lord wishes us to do.

Ques. Who will give us the power to do this?

Ans. Our heavenly Father, who came into this world, and took upon himself the nature and form of a man, that he might save us from our sins.

Ques. By what name was he called when he appeared in this world?

Ans. Emmanuel, which means God with us; and also the Lord Jesus Christ, the Saviour.

Ques. How can he save us, now that he is no longer seen in this world?

Ans. By the words that he taught, and which we may learn in the Bible; and by his spirit within us, calling these words to our remembrance.

Ques. What is his spirit within us called?

Ans. The Holy Spirit, and the Comforter.

"THE CRISIS."

A DISTANT correspondent writes as follows: "I have this suggestion to the editors of the 'Magazine.' They must correct misstatements of facts, which, if true, would scandalize them as organs of the church." Not feeling at liberty to disregard an appeal so urgent, from a source entitled to the highest respect, we proceed to discharge an unwelcome duty. The scandal to which our correspondent alludes is contained in the following extracts from the "Crisis" of Nov. 4, 1855:—

"Two years ago this fall, we (ourself and wife) were on a visit to the city of New York; and, on our way, we staid at the house of a recognized minister of the New Church, — one, too, who was a paid contributor to the 'New-Jerusalem Magazine.' Here, to our

utter astonishment and consternation, we had revealed to us a state of domestic iniquity which we never suspected could have existed among the recipients of our heavenly doctrines. Under the plea of conjugial partners, the man was living with another woman as his wife; while the legal wife was treated as a servant, and held in fear by the threats of having her only child, a little girl four years old, taken from her, if she sought any release from her bondage. . . .

"At length, the person whose delinquencies we have alluded to has been struck from the roll of ministers. This was at the last session; and we presume the circumstances must have been known to the members; for he was spoken of, in Convention, as a disgrace to the church. But the most singular circumstance attending the transaction is, that, at the very meeting of Convention when our name was struck off, his was retained on the list, contrary to his own written request to have his name taken off. Thus the Convention rejected one who was walking in the commandments of the Lord blameless, while it hugged an adulterer to its bosom."

As it appears, by the Journal of 1852, — the year when the name of Mr. Weller "was struck off," — that the request to have his name omitted on the list of ministers was made by Mr. Alexander Wilder, of Verona, N.Y., and by no other person, the conclusion, that he was the individual intended by the editor of the "Crisis" in the extract quoted above, cannot be avoided.

Before proceeding farther, we wish to say, distinctly, that we do not indorse the statements which Mr. Weller has published concerning Mr. Wilder. Mr. Weller certainly needs not to be told that we hold the crime charged upon Mr. Wilder, and we hold any falsities tending thitherward, and always have held them, in utter detestation; but whether Mr. Wilder was guilty or not, we do not know. Our business is only to show that Mr. Weller, in his charge against the Convention and the "Magazine," in connection with his accusation of Mr. Wilder, has done a great wrong.

From the statement that the person here alluded to was a recognized minister of the New Church, and that his name was retained on the list of ministers by the General Convention, even against his own request, the inference may have been naturally drawn, that he was acting under the authority of this body, and had been ordained in conformity with its rules. Such, however, is not the fact. On the contrary, this

case affords a striking illustration of the importance and necessity of all the safeguards which the rules of the Convention throw around the ministry of the New Church. We understand that Mr. Wilder was ordained by Mr. Silas Jones; and Mr. Jones was ordained by Mr. Solyman Brown, in the year 1850, directly after application had been made for his ordination to the General Convention at its session in New York. This application, which came from the society in Danby, was referred to the persons who presented it, with a request to them to refer to the proper ordaining authority of the Convention. The ordaining ministers present having investigated the subject, and come to a conclusion adverse to the request, nothing further appears on the Journal of the Convention. Mr. Brown himself was not ordained in conformity with the rules of the Convention; and Mr. George Field, in his communication to the General Convention in the year 1852, says that he had received a letter from the clergyman who officiated upon that occasion (the ordination of Mr. Jones), informing him that he (Mr. Brown) is not, and does not desire to be regarded as being, in connection with the General Convention.

An account of the ordination of Mr. Jones may be found in Prof. Bush's "Repository" for July, 1850. The editor says that "the ceremony was publicly performed, in a very impressive manner, on the evening of the 23d instant, at 411, Broadway;" and the address made by Mr. Brown on the occasion is given in the "Repository." The first part of this address is so remarkable, that it is here introduced. It commences, —

"Clearly perceiving, as I do, that you, my beloved brother, have been called of the Lord to go forth, and prepare for the office of the ministry in the Lord's New Church; that, with an unselfish zeal for its uses, you have been in the studious endeavor to come more and more fully into them, as the Lord has operated with you his gifts of illustration and instruction; and being satisfied, from personal acquaintance, with your knowledge of true doctrine, the writings of the church, and the Word, — I, as a servant of the Lord, and in the office of the ministry duly inaugurated according to the rules of the New Church, do hereby acknowledge before these brethren your call, your attainments, and gifts."

Had the Convention ever pretended that any such powers

of perception as are here claimed existed in any one or more of its ordaining ministers, the rules by which it has sedulously endeavored to guard the ministry against the introduction of unsuitable or unqualified persons into that sacred function would have been regarded as quite unnecessary. But, never having made such pretensions, it has endeavored to throw around the priestly office such protection as a sound discretion would suggest and approve. Among these rules was one requiring that a candidate for the first grade must be a good and orderly member of some regularly instituted society of the New Church, and that he should bring a certificate of this fact from the society to which he belongs. He must have been previously licensed, and must have officiated under a license for a period not less than one year, and as long as the ordaining minister shall deem requisite under the circumstances of the case; and he must be invited by some regularly instituted society to become its pastor, or be recommended by the Committee on Missions as a missionary, &c.

The rules further required, that, if he was to be a pastor, he should be ordained in the presence of the society with which he was to be connected; and, if a missionary, in the presence of the Convention, or of an Association, or of some society.

And the rules of the Convention did not allow any ordaining minister to act *alone* in matters pertaining to the ministry. Even a license, granting to candidates preparing for the ministry, for a limited term, permission to lead in public worship, to read the Word, and say the prayers, to preach the doctrines of the church, and to officiate at funerals, under the direction of an ordaining minister or pastor, could not be granted by any presiding minister of an association, without the concurrence of the Committee of Ministers and the Committee of Laymen of said association conjointly; nor by any ordaining minister not presiding over an association, without the concurrence of an assembled council, consisting of two pastors and three members of the Committee of Laymen of the Convention.

Had these rules been adhered to, we doubt not that they

would have operated to the exclusion of Mr. Wilder, as they did to that of Mr. Jones.

But the editor of the "Crisis" alludes to the fact that his own name was struck from the list of ministers, while that of Mr. Wilder was retained against his own request. Mr. Weller had, as we understand, been ordained by Mr. Hibbard in conformity with the rules of the General Convention, and was properly regarded as in connection with it. When, therefore, the Convention became satisfied that he was no longer a suitable person to exercise the function of a minister of the New Church, it became its duty to act in the matter. It was accordingly voted by this body, at its session in Philadelphia in the year 1852, "that the name of Henry Weller be omitted from the list of ministers until otherwise ordered by the Convention." According to his own statement, the following resolutions had been previously passed by the Michigan Association, of which he had been a member. This body had ample means of obtaining all the information which was requisite for a wise and just decision of the subject.

"Whereas a communication received by this association from Henry Weller, of Grand Rapids, together with various other letters received by other members thereof, and others from the same source, do most conclusively demonstrate in him a state of mind eminently unfitting him for the useful discharge of the duties of a pastor, or minister; therefore —

"Resolved, unanimously, That this association no longer recognize the said Henry Weller as a minister of the New Church.

"Resolved, That A. Silver, E. M. Chamberlain, and John B. Niles, be appointed a committee to correspond or confer with said Henry Weller, and endeavor to draw him, as a misguided brother, from the lamentable delusion into which he has fallen.

"Resolved, That recent occurences afford new testimony in support of Swedenborg's oft-repeated cautions upon the dangers of open intercourse with spirits, and should be received as a special warning to Newchurchmen."

In the year 1851, the Convention adopted the plan of publishing, in addition to the list of ministers and licentiates acting under the authority of the General Convention, or ordained in conformity with its rules, a list of "Ministers in the United States not ordained in Conformity with the Rules

of the General Convention." This list consisted of the names of Solyman Brown, George Bush, Silas Jones, and Alexander Wilder. The Convention did not, of course, regard these persons as in connection with it; and their names were published simply for the information of the public. It seems that Mr. Wilder's name was not omitted in this list of ministers by the Convention at its session in 1852, as he requested. We had not heard, at that time, of any reports unfavorable to his moral character, and presume that none were then current. In the fall of 1855, Mr. Weller says, "Two years ago this fall," &c. That must have been in the fall of 1853. Mr. Wilder must have made his application before the Convention sat in the early summer of 1852; that is, fifteen or eighteen months before Mr. Weller says he staid at Mr. Wilder's house. If Mr. Wilder was then living in the guilt which Mr. Weller charges upon him, it does not follow that he was equally or similarly guilty fifteen months before. On reading Mr. Wilder's letter, we are unable to understand his reasons for making the request, unless they are based on a want of confidence in the Convention. That body probably regarded these reasons inapplicable in his case, as his name was not in the list of those who acted under its authority or were in connection with it; and, as he did not propose to discontinue to exercise the ministerial function, it was thought most suitable to continue his name.

We believe that the last session of the Convention was the first that occurred after reports unfavorable to the character of Mr. Wilder had reached the ears of any members of that body. As he was not, and never had been, a member of the Convention, it was not, of course, competent for the Convention to institute an investigation of these reports; and, it being then concluded "to place none on the list except those who belong to the Convention," there was no occasion for doing any thing further in the matter. It thus appears that Mr. Wilder was never recognized as a minister of the New Church under the rules of the General Convention. He was ordained by Mr. Silas Jones, who was not only not ordained in conformity with the rules of the Convention, but to whom that body, or the

ordaining ministers, had refused ordination, when application was made for it at its session in New York in 1850.

The editor of the "Crisis" alludes to Mr. Wilder as a paid contributor to the "New-Jerusalem Magazine;" and the implication is, that the editors of this periodical did not scruple to employ a person whose character was notoriously bad to write for its pages.

Mr. Wilder has written nothing for the "Magazine" since the present editors have conducted it. On applying to the publisher for information on this point previous to this time, he writes as follows: —

"I have sold Mr. Wilder about a hundred and sixty dollars' worth of New-Church books, between 1849 and 1853. He was behind, and appeared desirous to pay up, but had not the means, and wrote to know if he could be allowed any thing for contributions. I showed his letter to Mr. C. Reed; and he wrote several articles, signed 'A. W.' I do not recollect hearing any thing of his domestic relations until after I saw Mr. Weller's article, and even then did not know to whom he alluded."

So much for the recognized minister of the New Church, and the paid contributor to the "New-Jerusalem Magazine."

We have made the above remarks because our attention has been called to this particular part of Mr. Weller's "Appeal," and because the "New-Jerusalem Magazine" is particularly implicated, and not because we consider this part more objectionable than the rest. If we should undertake to reply to all the abuse and misrepresentation of the General Convention and its friends which come to us weekly in the pages of the "Crisis" and of the "New-Church Herald," we should have no space left for the elucidation and dissemination of the truths and doctrines of the New Church; which is the great purpose of the "Magazine," and to which we intend that it shall be devoted.

MICHIGAN AND NORTHERN-INDIANA ASSOCIATION.

PROCEEDINGS OF THE FOURTEENTH MEETING OF THE MICHIGAN AND NORTHERN-INDIANA ASSOCIATION OF THE NEW CHURCH, HELD AT GRAND RAPIDS, MICHIGAN, OCT. 20, 1855.

(Concluded from p. 471.)

Report of the Book Board.

The Chairman of the Book Board, for the convenience of simplifying accounts, has assumed personal responsibility for books purchased for the Association, and charges the Association with them as furnished to the distributers, together with expenses on the same, crediting receipts from Treasurer and distributers; also value of books paid for by the Treasurer. This account now stands as follows: —

Dr. *Michigan and N. Indiana Asso'n in account with John Ellis, Chairman of Book Board.* Cr.

To balance reported last year	$55.63	By Cash from Treasurer	$190.76
,, Books furnished R. L. Farnsworth .	226.10	,, Books returned by H. N. Strong .	16.96
,, ,, ,, H. N. Strong . .	164.63	,, 500 copies "Pure Evangelical R. R."	32.50
,, ,, ,, Jabez Fox . . .	6.76	,, 500 copies "Heavenly Doctrines" .	25.00
,, Charges on transportation of books	28.45	,, Books from Jabez Fox	35.67
,, Cash paid J. K. Hoyt, for 500 copies each of "Clowe's P. E. Religion Restored," and "H. D." . . .	55.36	,, ,, ,, R. L. Farnsworth . .	14.00
			$314.28
	$535.93	Balance against Association . .	$222.05

Against this balance, the Association has books in the hands of R. L. Farnsworth to the value of $129.19; and Mr. Strong has $115.06 worth, not accounted for. There are also some balances, reported last year by the Treasurer, still uncancelled.

It is found that the discount allowed to the distributers (thirty-three per cent on most of the books, and fifty per cent on a few) has not sufficed to pay their expenses, and they have fallen somewhat in arrears. The Board has not yet determined how to dispose of this difficulty, but hope means will be found to continue the use without too great a sacrifice. Collections made by the distributers themselves, for missionary services, are the most obvious resource. A new edition of "Barrett's Lectures" will be needed during the coming year.

Respectfully submitted, JOHN ELLIS, *Chairman.*

Report of the Detroit Society to the Michigan and Northern-Indiana Association of the New Church.

Since the last meeting, the Society has maintained public worship, excepting sabbaths during the months of June and July; which intermission was occasioned by the Society being obliged to give up the hall where its meetings had been held for some time.

The Society is composed of fifty-four members, of which number thirty-two are residents of the city; and of the remainder, some reside in the vicinity, and some have moved away. Ten persons have joined the Society.

There have been no deaths, and none have withdrawn, since our last report. There have been, since our last meeting, sixteen baptisms, — five adults, and eleven children. Our minister has attended thirteen funerals, and officiated at three marriages. The Society has raised, by assessments upon the net property and income of its members, eight hundred dollars per annum to meet its expenses. The contributions to the Association are made by the members individually, and not as a society.

During the time that worship was discontinued, in June and July, the Society purchased the lot and church building formerly occupied by the Congregation-

alists, situated on the corner of Jefferson Avenue and Brauben Street, for which they paid ten thousand five hundred dollars. They paid five hundred dollars down, and agreed to pay ten thousand dollars at the expiration of five years from the first of May last, with ten per cent interest, which is to be paid semi-annually. There have been some six thousand dollars subscribed, which were obtained within the Society, excepting five hundred dollars, which were subscribed by R. H. Murray, of Chicago. The lot is fifty feet on Jefferson Avenue by one hundred on Brauben Street. The building is a substantial structure of brick, forty feet by eighty. Before the expiration of the time of payment, the Society hopes, by the assistance of the brethren abroad, to be able to raise the required amount, and thus secure a permanent place of worship, which is much needed in this city. The Society being small, the members have taxed themselves heavily to secure so desirable an object. Since the occupation of the new place of worship, the congregation has somewhat increased in numbers.

Sabbath school has been kept up; the average number in attendance being about twenty-five, which, with our present prospects, we hope will be increased.

ELIJAH H. DRAKE, *Secretary.*

Report of the Acting Committee.

The business of the Association, since our last meeting, has related chiefly to the distribution of books.

In accordance with resolutions then adopted, Messrs. Strong and Farnsworth have been employed in that work. Their reports, and that of the Book Board, indicate the character and extent of their labors.

It will also be seen that the Association is in debt to nearly the full amount of the books on hand; the means contributed having been consumed in the expenses and discount allowed to the distributers for their support in this work, and in the missionary service performed by them.

All money contributed to the Association is invested in books and tracts; from the discount on the sale of which, allowed and borne by the Association, the distributers derive their compensation.

Without this discount, averaging a little more than one-third the cost, they could not sustain themselves at all, as it has been thought desirable that the books should be sold at very near the cost price; so that the necessity of continued contributions to sustain the work is apparent.

The Committee have received seventy-five copies of the "Report of the General Convention" for 1855; also a volume containing the proceedings of meetings of the General Convention for ten years, from 1840 to 1850; also ten copies of "Proceedings of the Maine Association, held Sept. 14, 15, and 16, 1855;" and ten copies of "Proceedings of the Illinois Association, held at Peoria, June 8, 9, and 10, 1855."

ROBERT H. MURRAY,
JABEZ FOX,
JOHN ELLIS,
} *For the Committee.*

Report of H. N. Strong, Missionary.

The time of the commencing of my missionary labors may be considered from early in March; but active and nearly continued labors, from the 1st of May. Previous to that time, I was much occupied by other business. Since the 1st of May, I have given my time almost wholly to missionary and colporter labors.

1. Commencing in Yellow Head and Momence, Ill., I have given six or eight discourses in three several neighborhoods. Several have been attentive, and manifested quite a desire to hear. I sold a few books, but, on the whole, do not consider the encouragement great in that vicinity.

2. Lowell Village and vicinity, Lake County, Ind. In this place I have preached four times, with decided encouragement; sold several books; and consider the prospect good as to the reception of the doctrines by a few, and marked attention thereto by several others.

3. I may make the same remarks as to reception and attention in Hebron and vicinity, Porter County, Ind. I have preached there twice, and sold a few books to five or six persons.

4. In New Buffalo I have given five public discourses, and sold a few dollars' worth of books.

5. In Berrien Village I have preached fourteen times, and sold several dollars' worth of books. I have reason to suppose that there are at least as many persons who prefer New-Church preaching here as there are that give preference to any of the sects.

6. Little Prairie Ronde. Here are old receivers. Three or four persons here have recently expressed an interest who have not heretofore professed it. There are some things encouraging; others, the reverse. I have given ten public discourses at this place, and preached one funeral sermon in the adjoining town of Marcellus. Sold a few books.

7. I have also preached once in Laporte, once in South Bend, and once in Goshen, Ind. I have also sold books in sundry places in Indiana not mentioned. I formed an acquaintance with a minister of the Methodist Church, in Michigan City, and sold him some of Swedenborg's works.

8. I have visited from house to house among my former friends in Berrien County, Mich., and spoken freely to willing listeners concerning the Lord and his holy Word, and a life in obedience to his commandments. I omit giving a detail of these pleasing, and as I believe profitable, labors, lest that which is interesting to me might prove dull to others.

9. In Edwardsburg, Pokagon, and Cassopolis, I have also sold books, but have not preached.

It will be seen, that, since the time to which I have referred, I have preached or lectured upwards of forty times.

I have sold of the books intrusted to my care to the amount of fifty-six dollars and forty cents, to wit: D. L. W., bound, three; unbound, four; D. P., five; H. H., ten; T. C. R., nine; Arcana, eight volumes; P. E. R. R., thirty-six; N. J. and H. D., thirty-six; L. J., one; E. U., two; Comp. and Life, three; Nineteenth Century, two; Plen. Insp., three; Ante. Hist., two; Pecul. of the Bible, three; Dic. of Cor., two; Four Leading Doctrines, two; Sermons on the Lord's Prayer, one; Worcester's S., two; Parson's Essays, one; Bush's Statement, five; Doc. L., four; S. S., three; Life, three; Faith, three; Charity, three; Intercourse, three; Growth of the Mind, six; Sci. and Rev., five; Rel. Phil., seven; Doctrines, three; Corner Stone, twelve.

I have also received, for ministerial services direct, to the amount of forty-three dollars and fifty-five cents.

My personal and travelling expenses, up to this date, have been seventy-nine dollars and nineteen cents.

Respectfully submitted, H. N. Strong.

Report of R. L. Farnsworth.

South Bend, Indiana, Oct. 18, 1855.

Brethren of the Michigan and Indiana Association.

Circumstances prevent my attendance at your meeting; but my heart is with all efforts for the dissemination of the heavenly doctrines of the New Jerusalem. There is not any apparent spread of these doctrines here, otherwise than the circulation of some eight copies of the T. C. R., and perhaps fifteen copies of Barrett's Lectures, and as many copies of H. and C. D. P., and D. L. and W., and many other small works. There is a beginning of a work in Lima, Lagrange, and some other places in Lagrange County; in Kendalville and Albion, Noble County; Logansport, Cass County, and Delphi and Lafayette, — the three last places on the Wabash; Valparaiso, Porter County; Michigan City and Byron in Laporte, and some other points; in Plainfield, Hudson, Hamilton, New Carlisle, Dayton, and Mishawaka, in St. Joseph County; in Middlebury, Goshen, and Elkhart, in Elkhart County; in Plymouth, Marshall County; in Rochester,

Fulton County; in Indianapolis; in Greenfield, Hancock County; in Edinburgh and Franklin, Johnson County; in Valparaiso and Calmut, Porter County; and in Woodville. While at Indianapolis, a number of works were scattered to different portions of the State. A number of works were scattered amongst inhabitants of the towns of Trovecoupee, Niles, Dowagiac, Kalamazoo, Battle Creek, Jackson, Ypsilanti, Ann Arbor — some among the medical students — Albion, quite a number among the students — Dearborn, Dexter, Detroit, Tecumseh, Adrian, Hudson, Hillsdale, Jonesville, White Pigeon, Sturgis, Three Rivers, and Coldwater. Books have also been sent to Danville and Waukegan, Ill.; St. Paul, Minnesota; Loville, New York; and other places. To most of these places, quite a number of works. In South Bend, President Mahan's recent work has been the means of leading a young man at least to read Storry's Defence, and also to commence reading Barrett's Lectures. I find the example of our late Brother Seymore, of Lafayette, has had a wide influence throughout the country, showing the power of example on others. A presiding elder remarked, in a conversation in this place last week, that he was one of the best men he had ever known. It was given as a reason, by a lawyer of Lafayette who purchased Swedenborg's writings, "that a religion of such a man was safe enough." Should we not rejoice, that, in the last year, there have been found so many prepared to purchase and read these pure truths and doctrines?

Should the Association think no better place than South Bend can be found *for use*, next year, in their annual meeting, we can give them a welcome and invitation here. I have spoken with some of our citizens here.

Yours, in the love of the New Church,

R. L. Farnsworth.

Note. — This report, received after the adjournment, is substituted for the incomplete statement read to the meeting.

Letter from W. D. Morton.

Mr. Jabez Fox. Almont, Lapeer County, Mich., Oct. 15, 1855.

Dear Sir, — The Almont New-Church Society has not much to say that can be interesting to the members of the Association. The Society remains in about the same state as last year: no more members, not much interest exhibited, but meeting regularly every sabbath in our district schoolhouse.

Sunday school was held, during the summer, just after the meeting for worship was closed. The Sunday school appeared to be interesting, and to do some good. There are a great many children in the neighborhood (for such an out-of-way place); and it will undoubtedly be a great and most effectual mode of spreading the truth, to have the children brought up to think in the freedom and light of the New Jerusalem. But, although the light is good, it is not all. Heat, or love, is also wanted to make the life of religion; and, I am sorry to say, there seems (to me at least) to be a want in this respect pretty generally throughout the organized New Church, as well here as elsewhere.

A visit of yourself, or some other minister, might do us considerable good in the way of stirring up and kindling afresh the almost dying embers of spiritual life within us. We had, indeed, hoped to have had a missionary visit before this time. There are some nine or ten children to be baptized the first opportunity.

We have a few copies of Bush's "Repository" amongst us, and one or two copies of the "New-Church Herald," and "New-Jerusalem Messenger." The New-Church books in our library have not been much read during the past year.

It will be impracticable for any of us to be present at the annual meeting at Grand Rapids this year; but, hoping and wishing you may have a pleasant and truly refreshing time there, I remain, dear sir,

Yours, very respectfully,

Wm. D. Morton.

Note. — The above communication was received after adjournment.

INTELLIGENCE AND MISCELLANY.

LETTER FROM DR. TAFEL.

TUBINGEN, Jan. 20, 1856.

MY DEAR SIR, — Since my last letter, there have appeared other refutations of Prof. D. Schleiden's attacks on positive religion: * for instance, those of D. Fabri (a Protestant clergyman in Bavaria) in his able letters against materialism, in which Schleiden's principle is represented as that of rationalism and dualism, leading to complete scepticism and nihilism (quite in agreement with my analysis); whilst L. Feuerbach and his followers — Charles Vogt, Moleschott, and D. Buhner (the latter some time a private teacher here, to whom, in consequence of his book, Stoff and Kraft [matter and force], the *venia docendi* was withdrawn) — are the representants of materialism.

The question of materialism is now the question of the day in Germany, agitated even in the newspapers, as in the "Universal Gazette" of Augsburg. In the annals of philosophy strictly so called, by which we understand, not natural philosophy, but mental philosophy, or the system of reason, it will probably be shown that materialism is a principle surmounted long ago; and that its adherents, who, however, are the great majority of natural philosophers and medical men, are unable to produce essentially new reasons, and to see their own complete inconsistency and confusion, in which they are always obliged to transcend their proper and only ground, or basis, — that of observation, — and to wander into arbitrary and groundless hypotheses of a false and spurious philosophy, which leads to complete absurdity, and at last derives all things from nothing against the most sure principle that *ex nihilo nihil fit*. For what is more absurd than to derive organization, life, and rational ends from material, lifeless, and irrational atoms and their incidental aggregations, whilst even the notion of an atom is an absurdity, as the *extensum*, or extended matter, cannot consist of non-extended particles, and division cannot come to any end without a *contradictio in adjecto?* Wherefore, also, Swedenborg rejects the atoms and monads; and sound natural philosophers were long ago in the necessity of taking their atoms, not in that absolute sense, but to understand by them relative atoms, or such as are still extended, but by no physical power as hitherto known can be divided; wherefore they are also called molecules. But what cannot be divided to-day can perhaps be divided to-morrow. Others, therefore, as Prof. C. G. Gurdin in his "Introduction to Chemistry," Tubingen, 1855, i. p. 487, says, "Atoms are such as by no power existing in this earth can be divided. But who has seen such atoms, their figure, largeness, and quality? All these things are mere suppositions, which do not explain what they should." And even one of the greatest natural philosophers — viz., Justus Liebig — must confess, in his "Chemical Letters" (1844, p. 58): "We have no means to procure us certainty on the very number of atoms, even in the most simple aggregation; for, to be able to do it, we should have the power to see and to number them: wherefore, even the persuasion we have of the existence of physical atoms, the assumption that the numbers of equivalents express really the relative weight of the single atoms, is only an hypothesis, for which we have no further proofs." But if so, as others said, even the existence of the physical atoms is only an arbitrary hypothesis, proved by nothing. And the natural philosopher should never forget, as he always does, his ignorance concerning the ground and essence of the things; and that Kant, the philosopher of the past century, is not yet refuted, when he stated that mere experience can by no means purchase us universal and necessary verities, nor show that something must be so, and cannot be otherwise, but only that it is so; but that, nevertheless, we *have* universal and necessary verities: which evidently shows the

* As to my answer to them, there appeared a public thanksgiving for it, from "one in the name of many," in the "Nürnberger Correspondent" (as I heard), and (as I read myself in the "Allgemeine Zeitung" of Augsburg, Dec. 29, 1855) in the Prussian "Nationalzeitung" of Berlin, and in the "Köbnische Zeitung" of Cologne (both the 13th Jan., 1856), and to-day (Jan. 20) in the "Schwäbischer Merthur" of Stutgard. But all thanks belong only to the Lord.

existence of ideas which are independent of experience, and, although excited by experience, not derived from it. Emanuel Swedenborg, also, says "that the finite cannot understand the Infinite; but nevertheless it can (in other respects), for we *have* abstract ideas by which we can understand or comprise it." For, by every distinction of any A from non-A, we divide the whole sphere of possibility into two parts, in one of which the idea of God must be; and, if so, its opposite must of necessity be false, — which is also the principle of the apagogical proof, so often used in mathematics. Also, every thing A is only equal to itself, but different from every other, — from every non-A; but not absolutely different, for otherwise it would be nothing.

Such universal and necessary truths or laws are not given by nor derived from the senses; and if, therefore, the materialist or sensualist will acknowledge nothing which is not given by or derived from the senses, he must cease to think and to speak: for within the universal and necessary categories and laws of thinking and of knowledge he always thinks and speaks; and the empire of these categories (quantity, quality, relation, and modality) and laws is quite universal and necessary, without any exception. Wherefore, Leibnitz could say against Locke, "Nihil est in intellectu quod non prius fuerit in sensu, *nisi intellectus ipse;*" and Kant was in mistake when he restricted the empire of those categories and laws to the reach of the senses, and denied therefore the evidence of the theoretical proofs of the existence of God, the immortality of the soul, and the liberty of the will; and we see now the consequences of his dualism in the system of his follower, Fries, — the disciple of whom is Prof. Schleiden.

If the said categories and laws of knowledge have only value for the sensual world, and the sensual world give us only appearances, we have complete scepticism; and our science leads to nothing, as well as our belief in God and in the supra-sensual world, if being above the categories and laws of knowledge. And it is an inconsistency of Kant when he acknowledged that we cannot deny that we exist, and that, if any thing exists, there must be something existing without beginning. But the consequence therefrom is, that, as certain as is to every one his own existence, so certain, and even more certain, is the existence of that eternal Being and his qualities as the ground of all existences, and more especially of all perfections; wherefore, instead of a *belief* in God, immortality, and free-will, we have rather a *science* of these realities, — without which our existence, with its qualities, would be groundless, and we would follow the absurd principle that *ex nihilo aliquid fit.* For, if that false principle is denied, every effect or existence, with its qualities, must have its *correspondent* cause; and the first moving cause cannot be a *substantia simplex*, but quite the opposite. As Emanuel Swedenborg said, "He is infinite, quia infinita in ipso sunt." In his system, we have now the fulfilment of the divine promise that Israel, Assyria, and Egypt shall be one, and ways will be from one to the other. Every day shows the wonderful effects of this divine donation.

Yesterday I received again a letter from the Russian diplomate, expressing his satisfaction with the answer to his doubts, and to the objections of the American ambassador, — of whom, however, he speaks with great veneration, saying, that, without having read Emanuel Swedenborg's works, this friend is essentially in the New-Church doctrines. He requested to send one of our New-Church books to his wife, and wishes two copies of the German New-Church periodical appearing at Baltimore. At present there is here, in the press, the continuation of my German translation of the Arcana Cœlestia.

Concerning the loss I had, and concerning the sum of assistance I received from English subscribers, there is a mistake in the American newspapers of the New Church. The donation of the late A. de Wickede — which was not a bequest, but a cession intended and declared during his life, but lost because his debtor did not pay — amounted, including the expenses, to three hundred pounds sterling; and the sum of assistance received in the last year from English subscribers was two hundred and thirty-nine pounds, seven shillings, and eleven-pence, sterling.

According to a letter from the friend and fellow-laborer of M. Le Boys des Guays, it was not the Count Las Casas, the friend of Napoleon I., who left to him a bequest of two thousand francs per annum for ten years, but the son of the said count, who deceased not long ago; which sum is devoted to French translations.

As the above two hundred and thirty-nine pounds, seven shillings, and eleven-pence, which I received, are exclusively devoted to German translations (of which we are still in great want), and it is therefore not permitted to me to employ them for Latin reprints, I am much indebted to the General Convention, to Lady Parker, to Mr. Joseph Andrews, and to Mr. G. M. Baker, of Grand Rapids, for their generous assistance, which can also be employed on the reprint of the "Vera Christiana Religio."

Be so kind as to forward the enclosed letters.

I remain, with great esteem,

Yours truly,

EMANUEL TAFEL.

TRAVELS IN EGYPT AND THE HOLY LAND. (*Continued.*)

MONDAY, Feb. 26, 1855.
Starting from Cairo.

WE packed up our baggage this morning, and had it loaded on camels after breakfast, together with the tents and camp-furniture, provisions, &c.; in all, requiring five camels. One carries two large chests, containing the cook's utensils and crockery, with our stores of rice, macaroni, &c. On top of these is the hen-coop, with forty cackling hens and cocks; and a smaller one, with three geese. Number two carries our personal effects, valises, &c., with a crate of ripe oranges to keep the balance true. Number three carries the tents, wrapped in their own covering, with an oil canvas outside. Number four carries two elliptical barrels of Nile water, hung in rope-netting; and number five has the bedding, table, and stools, bedsteads, and various odds and ends.

We make a desperate effort, and thereby get our bills made out by the lazy clerk. Our washing comes from an Arab laundress, at the last moment of course, and is stuffed into our saddle-bags quite damp. About two, P. M., we mount our beasts for the Red Sea, with our beds hanging over the saddles, our saddle-bags and guns slung behind, and our legs crossed in front. The donkeys bray a farewell, their boy-drivers beg for bucksheesh, and the ladies at the hotel-window (American ladies) wave their handkerchiefs as we pass along the Ezbekeèyah, We ride only three miles, passing out the north side of the city, among the gardens of prickly pears, and find our tents already pitched in the desert, a little beyond the tombs of the Caliphs, and about half-way between them on the right and the palace of Abooseer on the left. Our camp looks quite domestic, with the chickens and geese running about, and the camels lying in a cluster to the leeward. We dine in the open air before our tent, and then gaze at the splendor of the sunset, for the last time in Egypt. The great green plain is softened by distance and by the rising mists; while its forests of palms look like undulations in the surface, which we know do not exist. With the chills of evenning, the poultry gather voluntarily into their coops, and we retire to our new houses to sleep. But this was not so easy. There were about twice as many camels brought forward as we had engaged; and their owners kept up a noisy wrangling, as to whose beasts should be employed, till long after we had gone to bed. They lay in a circle about their little fire, each with his camels behind him.

Tuesday, Feb. 27.—The first thing I saw, on coming out of the tent, was two little girls, who had come out from the city to pick up our camels' dung for fuel. We soon found that two merchants had joined our little caravan on their way to Suez. Three more camels had been added to our own, loaded with wheat for the owners' families and friends at Mount Sinai; and another with beans, wherewith they (the camels) were to be fed in the desert. So we had thirteen camels in our own train, besides the two ridden by the merchants, and loaded with their goods; and these, with our camel-drivers and sheik, made up our escort and caravan. The men trudged on foot, clothed in the Bedouin robe of dirty white cotton, bound around the

waist by a broad leather belt, in which were slung an old sword and some cartouch-cases. Their heads were covered with the long scarf of cotton, bound with a band of the same, and hanging half-way to their heels behind. They were finely formed and active men, half of them being young and beardless. Some wore raw-hide sandals, and others walked barefoot. Just before our breakfast, we saw the sun rise over the tawny desert, lighting up in turn the tombs of the Caliphs, which stood clear against the sky; the busy windmills that spin away, on the great mounds of rubbish, east of the city; then the city itself, and the great plain on the right. We start on foot at eight o'clock, while the men are packing up, and loading our goods on the groaning camels; and walk ahead over the hard ground, visiting a large cavalry stable ahead of us, where were some half a dozen horses, and two important servants of the government, whose clamorous demands for bucksheesh soon drove us away. There was a well close by here, dug some eighty feet deep and forty feet wide, but without water.

We intersected the Suez road about a mile ahead of our train, and, on reaching a hill, sat down by the roadside to get our last view of the land of Egypt. On the extreme left, the minarets of Mohammed Ali's new mosque show their points above the gravel hills; then the Pyramids, behind a cluster of windmills; then a few tall minarets in Cairo and the green valley beyond; then the palace of Abooseer in the foreground, with its long lines of white-and-yellow wall, its red-and-white-striped mosque and turrets; then the boundless plain of the Delta, flecked with palm-forests, and showing here and there a line of shining white feathers, — the sails of a crowd of boats that follow each other along the Nile.

Our camels approach slowly up the straight road, with their top-heavy loads and swinging gait; and we exchange the bright-green plain of Egypt for an horizon of yellow gravel, and bid farewell for ever to the "land of the sycamore." We soon meet a party travelling westward, — some twenty-five camels, on which were riding whole families; some of the women having complexions as dark as the Nubians, though they were all veiled. I mount my camel about noon, where a large flock of sheep are browsing weeds on the left, — a strange sight for the desert. We take our lunch on the ground, seated in the shade of Station House No. 3 of the Oriental Transit Company, who keep relays of horses every five miles all the way from Cairo to the Red Sea. Our baggage-camels continue their march, while we refresh ourselves on bread and cheese, boiled eggs, oranges and dates, with the dogs, hens and chickens, and dirty children of the establishment, looking on with greedy eyes.

The ground had now become very hot; and I rode my camel the rest of the day. The road is almost straight, and nearly due east. It required scarcely any grading; for the surface consists of compact yellow gravel, slightly undulating, and sloping gently to the north and west. We ascend gradually all day, and now and then catch glimpses on the north side, between the gravel knolls, of a dim, purple plain along the horizon, which was the last we saw of the land of Goshen. The ground is covered with smooth, flinty pebbles, which shine in the sunlight, and, with the general glare of the gravelly surface, cause our faces to grow as red as a beet in a few hours. The scenery is as desolate as possible: the only green things that are able to stand the drought are a few scattering weeds and bushes, with tough, fleshy leaves; though these are too few to give the surface a green tint, even in the distance, and occur only in the bottoms of the valleys. The road is bounded by a dike, or embankment of gravel, on each side, about three feet high, and one hundred feet asunder. Outside of these are scattered the skeletons of camels which have died on the way. They occur so often, that the bones are hardly ever out of sight. A range of whitish, chalky hills appears in the north; but, nearer, all is blank and yellow, glowing like a furnace, and apparently as dry as if rain had never fallen upon it. That rains do fall during a certain period in the winter is amply attested, however, by the washed and gullied valleys, where the temporary brooks have often swept across the road, and carried with them the gravel dikes that mark its width. Moreover,

the few weeds and bushes that grow in the valleys must snatch up their whole allowance of moisture during a few weeks after the rains; else they would never exist in a place where no dews fall, and nine or ten months pass without a shower. In the afternoon we meet a caravan of one hundred camels, laden with pressed hay for the horses of the regiment of English cavalry now on their way from India to Sebastopol. We encamp between Station Houses Nos. 5 and 6, in a broad valley, the camels being very ready to stop, and we likewise.

Wednesday, Feb. 28, 1855.—The distant view to the north that we enjoyed yesterday, with its chalky hills and purple horizon, is exchanged for a nearer range of yellow limestone bluffs; and we proceed in a wide plain between these ranges, which shut in the view on both sides, about three miles distant from us. Every depression of the surface that we cross shows marks of running water having been there; and the gravel walls that line our road are often broken away. Near the eighth Station House, about a mile north of us, we pass the desert palace of Abbas Pacha, the late Viceroy of Egypt, who was assassinated about a year ago, after having spent the government-money in many foolish ways, of which this is an example. It seemed to be a plain white building of considerable size, but without a bit of shade within the wide horizon, where all is drought and desolation. A good road is graded up to it from the main thoroughfare, as straight as a gun.

A few miles farther on, we see a large gum-tree on the plain, — a welcome sight, though its thin, minute foliage gives no shade, and does not even look green; for such a condition would be incompatible with its existence here, where Nature provides every thing in her power to prevent evaporation from vegetable surfaces. A strip of mountain soon looms up ahead on both sides of our course, — a great relief to our eyes, wearied by the sameness of the plain. We encamp a little beyond the ninth Station House, with the tenth and eleventh both in sight ahead. The camels are turned out to browse upon the scattering weeds, which they exhaust in the course of half an hour. L. and B. walk out to a well some quarter of a mile south of the road, while I sketch the encampment. They find the well immensely large and deep, but as dry at the depth of two hundred feet as on the surface, being an entire failure. While sketching, a "van" (that is, a sort of short "bus," used on the Suez Desert for transporting passengers on the India route) drives up, with a friend of Mr. B.'s, and two ladies with a lame gentleman. Seeing him, they stop and chat a while — the ladies visiting our tents, which are just pitched. In the evening a large caravan passes, going west, laden with the baggage of the English cavalry regiment, a detachment of which is on its way to Cairo from the Red Sea. The officer in charge comes up to see "whose tents those are," and walks in, to chat, and take a glass of brandy. L. found some genuine mignionette and heliotrope growing in the valley bottom near the camp this evening, where scarce a green thing was to be seen.

We saw several fine cases of mirage to-day, now several miles distant, and now within less than half a mile. Sometimes it assumed the appearance of a sea, extending to the horizon, with islands, bays, and inlets: the waves rolled in and broke against the shore, which was often lined with reeds and high rocks. Again it seemed to be a lake, close by; but, when approached, the water all jumped up into the sky, and the reeds and rocks dwindled into clumps of weeds and pebble-stones.

[To be continued.]

LIFE OF SWEDENBORG FOR CHILDREN.

We are happy to be able to inform our readers that a Life of Swedenborg, adapted to children, has been prepared by Mrs. S. P. Doughty, and is now in the press. It was read and approved by the Committee on Moral and Religious Instruction of the General Convention.

CENTENARY OF THE NEW CHURCH.

The following notice appears in the London "Newchurchman" for March: —

"The Committee appointed by the General Conference to consider the proper mode for celebrating the Cen-

tenary, after having met, have come to the opinion that it should be celebrated by holding a great meeting in London, on or about June 19, 1857, taking as a model that which was held during the Great Exhibition of 1851; and that the Conference should, as on that memorable occasion, be held in London at the same time. They are therefore desirous of ascertaining the views of their brethren at large, who take an interest in the subject, as to what topics should be introduced into the resolutions, and on any other point. In order to give due publicity to the matter, considerable expense must be incurred: they would therefore wish to know what pecuniary assistance they may rely on. Communications are requested to be addressed, as soon as convenient, to Mr. Butter, 4, Minerva Place, Barnsbury Park, London."

MINUTES OF THE ENGLISH CONFERENCE.

We have been favored with the journal of the Forty-eighth General Conference of the New Church in Great Britain, held in Brightlingsea, Aug. 14 to 17, 1855. These minutes came to hand three or four months later than usual. The attendance at the Conference was not large, but about the usual amount of business was transacted. The Conference has received at different times eleven legacies, bequests, and donations, varying from £10 to £3,000; the aggregate amount of which is about $28,000. This gives them a large annual income. These legacies, &c., were mostly given to be applied to the support of schools. There are six or seven schools in different parts of the kingdom which receive aid from these funds; in consideration of which, the Conference keeps a number of poor children at school in each, varying last year from sixteen to thirty-three in the different schools, and amounting to one hundred and forty-three in all. What control or influence this gives the Conference over these schools does not fully appear from these minutes, but it is understood to be considerable. The management of these educational funds, and the supplying of children to these schools, occupies a large portion of the time of every Conference.

The Conference has a Pension Fund; the object of which is, we believe, to afford relief to the families of deceased ministers. Its annual income appears to be about $350; out of which $150 were paid to the widow of the late Rev. Thomas Goyder.

The Conference is making an effort to raise a fund for the education of young men for the ministry, and for the better support of those ministers who are not adequately compensated by their societies.

A committee reported to this Conference, which was raised the previous year for collecting a subscription in aid of Dr. Tafel; and it appeared that more than $1,150 had been sent to him.

The Conference raised a committee to consider the proper mode of celebrating the Centenary of the New Church in 1857.

The number of ministers in the New Church in Great Britain is nineteen, three of whom are ordaining-ministers. No minister has been ordained since 1848.

The members of the church in England are not in the habit of attending generally at the administrations of the Holy Supper. Out of more than 2,800 registered members, only 499 attended at this ordinance during the last year, — less than one in five. The Conference and its ministers have been making efforts for several years past to induce a fuller attendance.

From these minutes, it appears that two societies of the New Church have been organized at Adelaide and Melbourne, in Australia, by emigrants from England.

The largest society of the New Church in Great Britain is that of Salford, which has two hundred and nineteen members: that of Accrington, formerly quite large, has been reduced to one hundred and ninety-four, chiefly by emigration, we believe.

Publisher's Notice. — Bills will be sent in the present number of the Magazine to subscribers who are in arrears; to which their attention is respectfully invited.

New-Church Books,

FOR SALE BY OTIS CLAPP.

CLOWES'S WORKS. — Four Gospels; Sermons on the Beatitudes; Ten Virgins; Marriage of the King's Son, $2; Lord's Prayer and Ten Commandments; Deliverance of the Israelites; Miscellaneous; Preached at St. John's; Clowes's Memoirs; Psalms; Mediums; Science; Sacrament; Two Worlds; Letters to Grundy; Letters to Roby; Opposites; Christian Temper; Twelve Hours; Delights; Memorialists; Dialogue of Sophron and Philadelphus, 12½ cts.; Golden Wedding Ring, gilt, 6 cts.; stitched, 3 cts.

HINDMARSH'S WORKS. — Letters to Priestley, $1; Resurrection, $2; Lamb Slain, &c.; Compendium to True Christian Religion, 62 cts.; Church of England Weighed.

NOBLE'S WORKS. — Plenary Inspiration, 87 cts.; Appeal in Behalf of the New Church, $1; Lectures, 8vo; Plurality of Worlds; Sermons on Praises of the Lord, 18¾ cts.; A Case of Entrance into the New Church, 18¾ cts.

T. GOYDER'S WORKS. — Key to Knowledge; Glimmerings of Light; Spiritual Gleanings.

CLISSOLD'S WORKS. — Illustrations of the End of the Church; 1 vol. 8vo, 612 pages. Letter on the Practical Nature of the New-Church Doctrines; cambric, 62½ cts., stitched, 50 cts. Apocalyptical Interpretation, 2 vols. Letter to Bonwell; 12½ cts. The New Church, a Refutation, &c.; 12½ cts.

MASON'S WORKS. — Help to Devotion; Hymns, 75 cts.; Answers to Questions on the Body of the Lord; Domestic Education, 25 cts.

WILKINSON'S WORKS. — Biography of Swedenborg, 62½ cts.; Science for all, 12 cts.; Popular Sketch of Swedenborg's Philosophical Works, 12½ cts.; Grouping of Animals, 17 cts.

PROF. BUSH'S WORKS. — Statement of Reasons, &c., 6 cts.; Reply to Dr. Woods; Documents concerning Swedenborg, 62½ cts.; Swedenborg Library, $1.

HOUGH'S WORKS. — Judgment Day, 50 cts.; Remarks on Davis's Revelations, 10 cts.; Philosophy of Man's Spiritual Nature, 3 cts.

HAYDEN'S WORKS. — Science and Revelation, 40 cts.; Character and Works of Christ, 12½ cts.; Correspondence of Wine, Baptism, and Holy Supper, cambric, 25 cts.; Two Revelations, Nature and the Word, 6 cts. Phenomena of Modern Spiritualism, 50 cts.

RENDELL. — Antediluvian History and Narrative of the Flood, 62½ cts. Peculiarities of the Bible, 75 cts.

BOOK OF PUBLIC WORSHIP, for the Use of the New Church. Prepared by order of the General Convention. Cambric, 88 cts.

LITURGY; or, NEW BOOK OF WORSHIP. Cambric, 88 cts. In various bindings, from $1.62½ to $2.62½.

DICTIONARY OF CORRESPONDENCES. 12mo. Cambric, $1.52.

GROWTH OF THE MIND. By S. REED. 37½ cts.

APHORISMS OF WISDOM. 18mo. Boards, 37½ cts.

ESSAY ON THE CREDIBILITY OF SWEDENBORG. 12½ cts.

HOBART'S LIFE OF SWEDENBORG. 62½ cts.

SIBLEY'S EXPOSITION OF DANIEL.

BUSH'S LETTER TO A TRINITARIAN. 15 cts.

CHILDREN'S BOOKS.

Innocence of Childhood. By Mrs. Colman. 37 cts.

The Sabbath. By H. A. Worcester. Cambric, 37 cts.

White Dove. 33 cts.

Happy Family. 25 cts.

Clara. By Mrs. Carter. 10 cts.

Juvenile Ballads. By Mrs. Carter. 8 cts.

A Catechism for Children of the New Church. By S. Worcester. 10 cts.

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